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JANUARY 1956



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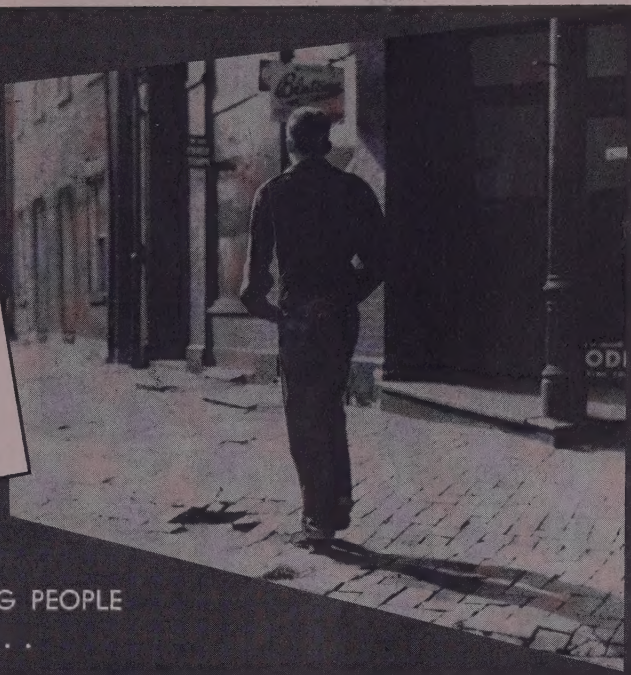
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Turning the Pages

ONE hundred and twenty years ago the first issue of *The Spirit of Missions*, later *FORTH*, came into being under the authority and direction of the Board of Missions to present "a full view of the missionary operations of the Protestant Episcopal Church in the United States of America, with such editorial and communicated articles and selected matter as shall be deemed calculated to promote them. . . ."

In that year, 1836, as the United States began a period of westward expansion, industrial revolution, growth of cities, and population increase, the Church itself was on the verge of missionary expansion. The General Convention of 1835 had reorganized the Domestic and Foreign Missionary Society and elected the first Missionary Bishop, the Rt. Rev. Jackson Kemper, who assumed jurisdiction of Indiana and Missouri. That same year saw the first Episcopal missionary in Africa, the first two in China, the first in Persia. A mission in Greece already was under way.

The first issue of *The Spirit of Missions* carried correspondence from these missionaries as well as from missionaries closer to home: Troy, N. Y., Henderson, Ky., Chicago, Ill. The succeeding volumes of *The Spirit of Missions* constitute a diary of the Church's missionary work. There is very little resemblance between the *FORTH* of today and the early issues of *The Spirit of Missions*, not only in outward appearance, but in subject matter as well.

For as the nation has grown, the Church has grown, and the world has come closer to our doors. There are approximately 360 missionaries, including wives, under National Council appointment overseas. No longer can the Church's official missionary magazine keep in intimate touch with all of them. No longer can *FORTH* publish monthly abstracts of the proceedings of the Domestic and Foreign Missionary Society or acknowledge all the Treasurer's receipts from "a mechanic in Fairfield, Ill.," or "a young lady of

continued on page 4

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FORTH

VOL. 121 No. 1

JANUARY 1956

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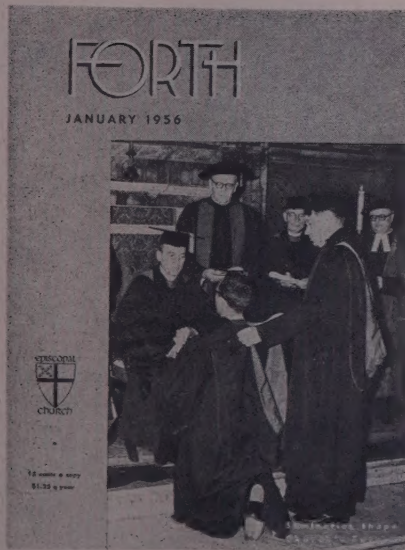
OVERSEAS: ALASKA: The Rev. Norman H. V. Elliott; CUBA: Paul A. Tate; HAITI: Jane K. Mason; HONOLULU: Katherine Morton; JAPAN: Angela H. Oglesby; PANAMA CANAL ZONE: The Ven. J. H. Townsend, S.T.D. (Panama and the Canal Zone), The Ven. William L. Ziadie (Costa Rica), The Rev. Arnold Waldo (Nicaragua); PHILIPPINE ISLANDS: Helen Boyle; PUERTO RICO: The Rev. Edward M. Turner. IN THE USA: ARIZONA: The Rev. David C. Trimble; COLORADO: Mrs. Ed Ogle; NORTH DAKOTA: The Rev. Thomas J. McElligott; NORTH TEXAS: Mrs. W. Warrin Fry; OKLAHOMA: Robert B. Allen, Jr.; OREGON: Douglas W. Polivka; SALINA: The Very Rev. F. W. Litchman; SAN JOAQUIN: The Rev. J. T. Raymond; SOUTH DAKOTA: Mrs. Edward Ashley.

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THE COVER. The Very Rev. Lawrence Rose, Dean of General Theological Seminary, New York City, confers degree on postulant during graduation. Theological Education Sunday, January 22, gives each Churchman a chance to shape the Church's future by contributing to the support of the Church's seminaries.

FORTH—January, 1956, Volume 121, No. 1

Official organ of the Protestant Episcopal Church, published monthly by National Council, September to June and bi-monthly, July-August. Publication office, 50 Emmett Street, Bristol, Conn. Editorial and executive offices, to which all correspondence should be addressed: 281 Fourth Avenue, New York 10, N. Y. 15¢ a copy, \$1.25 a year. Postage to Canada 25¢ extra. Foreign postage 50¢. Entered as Second Class Matter at Post Office, Bristol, Conn., under Act of March 3, 1879. Carl J. Fleischman, Business Manager; Harold H. Short, Jr., Advertising Representative. Change of address should be received by first of month preceding date of issue to be sent to new address. Give both old and new addresses. Please make remittances payable by check or money order to FORTH. Remittances for all other purposes should be made to H. M. Addinsell, Treasurer, 281 Fourth Avenue, New York 10, N. Y., and clearly marked as to the purpose for which they are intended. Printed in the U. S. A. by Hildreth Press, Inc., Bristol, Conn.

Turning the Pages

continued from page 2

Williamsburg, Va." as did *The Spirit of Missions* until 1912. Our purpose, however, remains unchanged, and FORTH continues to provide through story and picture a record of the Church's work at home and overseas.

In 1938 *The Spirit of Missions* was "enlarged in size and its style altered to conform to the style generally accepted today in magazines. The editorial policy was revised and it was made the magazine of the whole Church, devoted to the Mission of the Church." This represented a change from the idea that missions were separate and distinct from the work of parishes and the Church at home.

As *The Spirit of Missions* entered its second century of service an article was published noting the contributions made by each editor to the magazine and the contributions made by the magazine toward keeping the Church informed. At that

time the magazine still was printed on octavo size. Amazingly enough, the price of a subscription had remained at one dollar since the first issue. It was increased to the present rate in 1947.

In 1938 the Rev. G. Warfield Hobbs resigned as editor. A new era in the life of the magazine under a new name to conform to the new policy regarding the Church's Mission began with the editorship of Joseph E. Boyle. FORTH was chosen as a title, embracing the heart of the Church's missionary cause, *Go ye into all the world . . .* and calling all readers to Christian action.

Today FORTH is an integral part of the Promotion Department's Division of Publications. William E. Leidt, who became Editor in 1944, as Editor-Publisher and Executive Secretary of the Division is responsible for more than three hundred publications each year in addition to the magazine. These range from Treasurer's Reports to informative pamphlets on all phases of the Church's work to Every Member Canvass mailing pieces. Through the

editorial offices of the Publications Division, the proofroom, and the business office pass the National Council's publications with the exception of Christian education materials published by the Seabury Press.

The countless exciting developments in the life of the Church today and the vast supply of information available make the task of publishing FORTH far different from the early issues of *The Spirit of Missions* devoted to letters, reports, and day-by-day accounts of the Church's work. In the process of selection FORTH makes a constant effort to bring to its readers the best in journalism and pictorial content while keeping its coverage as catholic as possible.

Our primary sources are church people everywhere, clergy and laymen, bishops, missionaries, and all those who have contributed their efforts to channel the Church's story to our readers. Grateful for the past, confident in the future, FORTH enters its one-hundred-and-twenty-first year.—SMH

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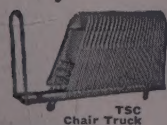
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Check Your Calendar

JANUARY

- 5 Thirtieth anniversary, consecration, the Rt. Rev. Walter Mitchell, retired Missionary Bishop of Arizona
- 6 The Epiphany
- 19 Thirty-fifth anniversary, consecration, the Rt. Rev. Robert H. Mize, retired Missionary Bishop of Salina
- 22 Theological Education Sunday
- 25 St. Paul, Twentieth anniversary, consecration, the Rt. Rev. Theodore R. Ludlow, retired Suffragan Bishop of Newark

FEBRUARY

- 12 Race Relations Sunday. Twentieth anniversary, consecration, the Rt. Rev. Benjamin D. Dagwell, Bishop of Oregon
- 12-19 Brotherhood Week
- 15 Ash Wednesday
- 17 World Day of Prayer
- 17-19 Woman's Auxiliary, Executive Board, Seabury House, Greenwich, Conn.
- 21-23 National Council, Seabury House
- 24 Twentieth anniversary, consecration, the Rt. Rev. Vedder Van Dyck, Bishop of Vermont.

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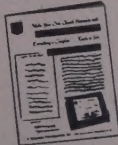
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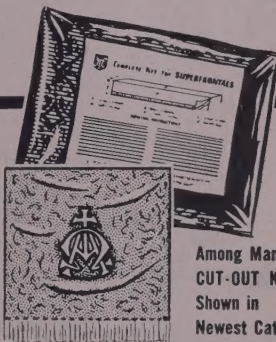
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PARTICIPATORS in Consultation on Chaplaincy Services at Seabury House, Greenwich, Conn., were (left to right) the Rev. Reuel L. Howe, Professor of Pastoral Theology at Virginia Theological Seminary, Alexandria, Va.; the Rev. David Loegler, Director of Chaplaincy Services, Diocese of Ohio; the Rt. Rev. Anson Phelps Stokes, Jr., Bishop Coadjutor of Massachusetts; and the Rev. Thomas J. Bigham, Instructor in Christian ethics, the General Theological Seminary, New York

● The President of the Republic of Liberia, the Hon. W. V. S. Tubman, attended the tenth annual pageant, *The Fulfillment of Prophecy*, given by the Episcopal schools in the city of Robertsport, Grand Cape Mount County.

Large numbers of tribal chiefs, elders, and citizens throughout the county also witnessed the pageant which is staged as an act of thanksgiving for the educational opportunities granted through the Overseas Department of the National Council. Each year an offering is taken to be sent to one of the Church's mission fields.

● From an article by the Rt. Rev. Victor G. Shearburn, Bishop in Rangoon, in a recent issue of *Overseas News Published by the Society of the Propagation of the Gospel*:

Out of years of trouble has arisen a new Burma. Independence came in 1948, welcomed and precious. In this new setting the Church lives and works and serves. The Christian communities are a small fraction of the population and of them the Church of India, Pakistan, Burma, and Ceylon, is one of the smaller ones. What is clear is that the Church in Burma must be the Church of Burma, indigenous, and increasingly self-reliant. European

clergy are giving place to men of the land—but we cannot hope yet to be self-supporting.

The College of the Holy Cross has reopened with fifteen postulants for Holy Orders of fifteen races and all sorts and standards of education: Burmese, Karen, Chin, and one Kachin from the far north—a gentle-

man of no mean personality—who arrived with his *dah*, from which I suppose he is inseparable, but I hope he will not be moved to use it on the staff! (A *dah* can cut down either one's enemy or jungle grass.)

The college is a venture in faith. There is an acute need for priests, and, tempting though it may be to



NEW PRESIDENT of St. Paul's University, Tokyo, Masatoshi Matsushita, is inducted by the Presiding Bishop of the Nippon Sei Ko Kai. Mrs. Matsushita has just completed a tour speaking to the Church in the United States.



SCENE: South India: Well, not really. It happened in Minneapolis, Minn., where the Girls' Friendly Society wrote their own mission play. During GFS Week, January 22-29, this international, interracial, Christian fellowship is calling the roll of members and branches around the world. A GFS World Council, uniting members in twenty-five nations, was formed in 1955.

try to speed things up, it is vital that these men receive full and solid training. In the meantime, there are priests who have previously retired, and others who ought to be resting, who have joyfully come back into harness. This is the spirit which carried the clergy through the occupation, often with risk of life, always without a penny of pay.

The schools go on and flourish. St. John's and St. Mary's in Rangoon, the Royal High School in Mandalay, St. Michael's, Maymyo, All Saint's, Shwebo, St. Luke's, Toungoo, and St. Matthew's and St. Augustine's, Moulmein. The Society for the Propagation of the Gospel helps support a number of children in these schools.

It might have been extremely difficult working in an overwhelmingly non-Christian land, had not the Government been considerate. We have

one of the world's great personalities in U Nu, the Prime Minister. On his recent world tour he brought back from the Holy Land crosses and Jordan water for distribution among Christians. Such thoughtfulness for those who are a small minority is an indication of the spirit of the leaders and the people of the land.

And the future? New works and new opportunities are opening up. The new Burma has a great, urgent need for men and women of integrity, with a readiness to serve now. War and change have hit the old established order of things and in many places the Christian Church has had to begin all over again.

FORTH

JANUARY 1956

VOL. 121 No. 1

Your Church in the News



CHAPEL at Episcopal College Center, University of Hokkaido, Sapporo, Japan, has altar in early church style. The frontal has a design of aboriginal Ainu people, the dorsal a trinitarian symbol in Japanese. Iron candle sconces are in Japanese farmhouse style. University

Center was built through aid of National Council and was objective of 1955 Canterbury Club Lenten Offering (*Forth*, February, 1955, page 8). Today in Sapporo another new building is rising: St. Michael's Hall to serve St. Michael's congregation and kindergarten.

I was truly the most worthwhile six weeks I have ever spent in my life, from the standpoint of acquiring a different outlook on life and broadening my so-limited interests and ideas. . . . Each person in the group contributed so much and was so worthwhile knowing . . . I learned a great deal about problems I had never known to exist. . . .

Those of us on the summer staff spent most of our time with the young people—taking the baseball teams to play their games, going to the beach with about sixty children every week, organizing and working with a girls' club, teaching daily vacation Bible school for two weeks and, most of all, just being there and showing the kids that we really cared for them and were interested in whatever they wanted to do or say. . . . I feel that I really began to know



PET show is part of summer program of urban evangelism conducted by college students at Grace Church (Van Vorst), Jersey City, N.J.

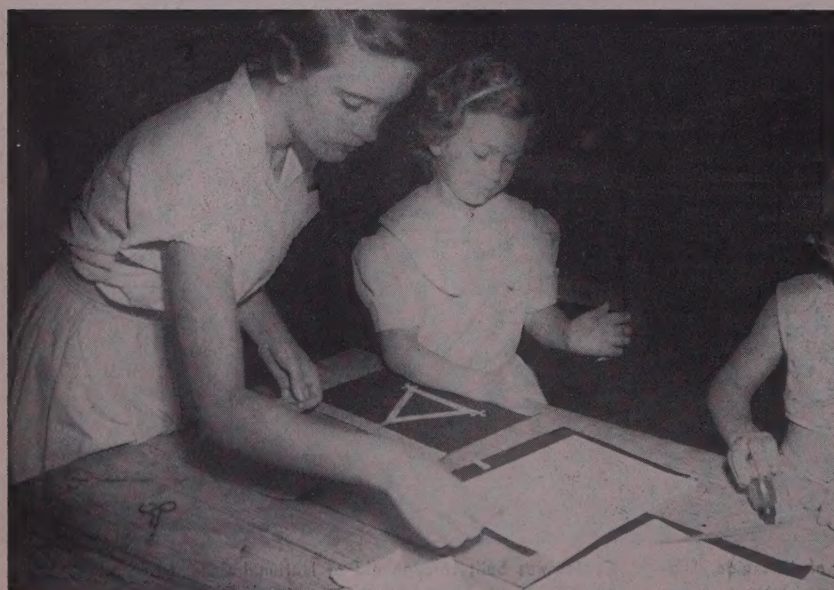


BOYS repair rectory steps at an Indian mission. Summer work includes visiting families and teaching, as well as physical labor.

St. Alban's Bulletin

What are You Doing This Summer?

DIOCESAN AND INTERCHURCH ENTERPRISES OFFER STUDENTS
OPPORTUNITY TO INVEST THEIR SUMMER IN WORTHWHILE SERVICE



VACATION Bible schools throughout South Carolina are sponsored by the Canterbury Associations of the Diocese of South Carolina. Children above attended Bible school at Mount Pleasant.

some of the people in the neighborhood and the problems which they must constantly face. And I began to understand the urgency of their need for the Church and for the people who, as the Church, are willing to give and not to count the cost . . .

We came from twelve different countries, but we were able to discuss important problems because we felt like one whole. We had our differences, of course, but these became remarkably obscure when we were working together for one common goal, eating the same food, worshipping, and having fun together. We had all been given a chance to practice Christianity . . .

These are samples from a few of the many enthusiastic letters which have been pouring into the National Council's Division of College Work in recent months. Their



FUN and fellowship of living in community are important benefits offered to students who invest summer vacations in service projects

writers are young Episcopal college students who invested last summer's vacation time in one of the more than one hundred Voluntary Summer Service Projects open to young Churchmen.

The projects are sponsored by dioceses and parishes, some of them in co-operation with other communions, the American Friends' Service Committee, the YMCA-YWCA, and other agencies. Located all over the United States, as well as in Canada and in Europe, they offer Christian youth the chance to do a real, needed job in a specific situation.

The need, the work, and the environment of these projects are highly varied. In a rural mission project, such as the Standing Rock Mission in Wakpala, S.D., summer work will include renovating a parish house, assisting with Bible school, and reaching Indian families. This is the first official Indian work camp sponsored by the Church.

In another kind of rural project, volunteers travel in small teams by motor caravan, to carry on the educational and evangelistic mission of the Church, conducting vacation church schools, directing youth work and recreation, and visiting homes in remote parts of the country. Such projects are being sponsored by the Diocese of South Carolina and by the Anglican Church in Canada.

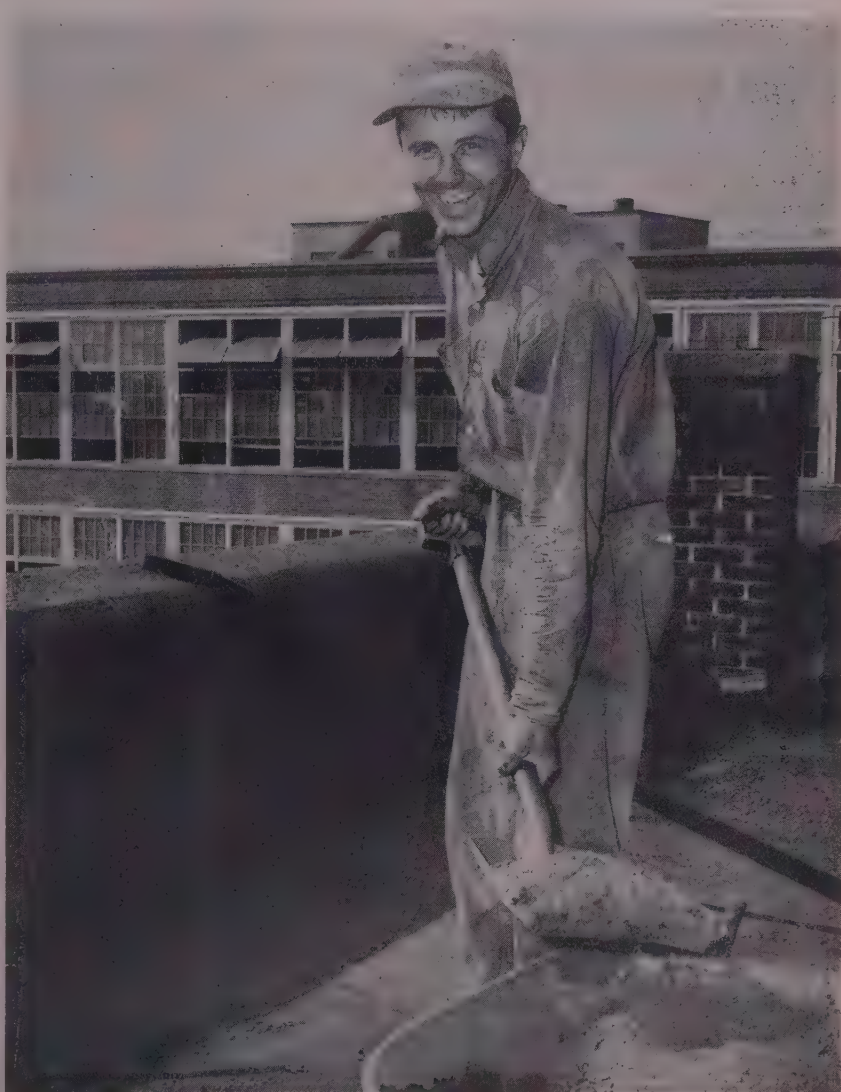
Opportunity also exists for summer service in the city, where school-

free youngsters create an intensified demand on the recreational programs of urban churches. In addition to helping with such programs, conducting vacation Bible schools, and visiting homes, summer staff members of city churches often have a chance to visit the city's welfare agencies, courts, and other institutions, and to hear experts speak on the problems confronting city dwellers. Churches in depressed areas which sponsor flourishing summer service projects include Grace Church (Van Vorst), Jersey City, N.J. (FORTH, June, 1951, page 13); St. Peter's, Chelsea, New York City (FORTH, October, 1955, page 18); and the lower East side chapels of Trinity Parish, New York City (FORTH, May, 1955, page 7).

There is opportunity, too, for students interested in learning more about modern industrial society, in the Interns-in-Industry program sponsored by the Diocese of Western Massachusetts. Members of this group find paying jobs in Worcester, Mass., and supplement their daily working experience by living in community. Their working experience is also supplemented by group discussions with experienced leaders from labor and management, and by daily worship.

There are also a few summer jobs in the city, for properly-qualified students, in Church settlement houses, such as Benton House, Chicago, Ill.; Neighborhood House, Milwaukee, Wis.; St. Martha's

continued on next page



INDUSTRIAL society is seen at first-hand by students who spend the summer working and living under the Interns-in-Industry program sponsored by the Diocese of Western Massachusetts



ECUMENICAL Work Camps give students of varied church, racial, and national backgrounds the chance to live together, doing unskilled work on a project in a Christian community.

Young Brazilian

THE REV

The third Brazilian to succeed to the episcopacy is the Rev. Plinio L. Simoes, rector of the Church of the Redeemer, Rio de Janeiro, who was elected Bishop of Southwestern Brazil by the House of Bishops in Honolulu this past September. The present Bishop of Southwestern Brazil, the Rt. Rev. Egmont M. Krischke, will transfer to Southern Brazil.

Bishop-elect Simoes is a graduate of both the Church's Southern Cross School and the Theological Seminary in Porto Alegre. He had remained at Southern Cross following graduation to teach English, and his close contact with both the school and the seminary led to his confirmation and desire to enter the seminary and the ministry. He was ordained priest in 1943 and soon thereafter returned to Southern Cross School as chaplain and teacher.

In 1950 he became rector of the Church of the Redeemer where Carman Wolff, inter-diocesan co-ordinator of women's work and director of religious education for the Brazilian Church, is a parishioner.

THE members of the Church of the Redeemer in Rio de Janeiro received the news of their rector's election as Bishop of Southwestern Brazil with mixed feelings. There was no doubt in their minds as to the wisdom of the choice but they could not help feeling deeply their imminent loss. Their relationship as priest and people has been built through personal joys and sorrows shared and through corporate struggle and triumph. An important point had just been reached in the history of the parish and they were eager to continue together.

In 1950 there was doubt in the minds of some as to how well the Rev. Plinio Lauer Simoes, whose interest and talents had been so well matched as assistant director, chaplain, and teacher at Southern Cross

What are You Doing This Summer?..continued

House, Philadelphia, Pa.; and Grace Hill House, St. Louis, Mo.

Work camps, started in 1932 by the American Friends' Service Committee, are the nucleus from which all summer service projects have grown. A number of work camps are now sponsored by dioceses and parishes in the United States.

At the Migrant Work Camp in Kings Ferry, N. Y., seven students live as a team in a camp of migrant workers, sharing with the camp pastor and other agencies in a ministry of service to all families in the camp. Study and discussion is conducted on a seminar basis, with some visiting leaders from Cornell University and nearby church and community agencies.

Work camps are also located outside of the United States. They include the ecumenical work camps, sponsored by the World Council of Churches (FORTH, April, 1950, page 10), located in Europe, North Africa, the Near East, and the Caribbean.

The only Church-sponsored work camp in a mission field is Camp St. Vincent, near Ketchikan, Alaska (FORTH, June, 1955, page 2). Located on uninhabited Betton Island and owned by the acolytes of St. John's Church, Ketchikan, this project offers students a chance to help build a full-fledged camp and conference

center for the Church in Alaska.

More and more young Churchmen are investing their summers in service projects and reaping profitable returns. For, as Louise Gehan, Associate Secretary of the National Council's Division of College Work, points out, "Summer service projects are a shortcut to a long process, the process of testing one's vocation." Alumni and alumnae of such projects will become tomorrow's priests, professional church workers, active laymen.

That the Church is finding such projects valuable is reflected in the growing number of dioceses and parishes which are sponsoring and developing them. At present, the Division of College Work publishes a yearly booklet, *Summer Service Projects*, which lists the opportunities available to young Churchmen, and may be obtained free of charge from the Division at 281 Fourth Avenue, New York 10, N.Y.

In addition to their vocational benefits, summer service projects offer to students the fun and fellowship of living and working in community, the chance for personal and spiritual growth, and the satisfaction of Christian service. And, what is equally important, summer service projects offer to Christian youth a chance to bring the labor of willing hands and the love of Christ-centered hearts to people in need of both.

Priest Elected to Episcopate

PLINIO L. SIMOES LEAVES GROWING PARISH FAMILY IN RIO

By Carman St. John Wolff

School, could fit into the pattern of a large city parish. Old and young alike, however, soon learned the strength of the calm, poised, good-looking young man who came to live among them and to love them.

Parishioners scattered all over the vast city of Rio de Janeiro found him always with them when they needed him, at three o'clock on a Sunday morning watching with the family of one who lay dying; comforting, counselling, encouraging wherever his people were. Lack of private transportation would have served as excuse for one less convinced of the importance of being constantly with his people. The difficult, uncertain public transportation never kept him away from where he should be. Only those closest to him know how exhausting the "battle of the busses" has been.

The group of young people who sang at the reception given for their new rector were drawn by his con-

tagious desire to make the public worship more beautiful by forming a choir which has sung faithfully all through these years.

For each of us who has been part of the life of the Church of the Redeemer during his rectorship different things stand out as reasons to give thanks for what he has brought. Many have known the difference it has made for them and for the parish to have regular mid-week celebrations of the Holy Communion. Others give special thanks for the opportunity to meet and grow together in the understanding of prayer. Some rejoice in the discussion meetings in which they have a chance to learn more of the faith of the Church. Others have had their need spoken to by the direct simplicity of his preaching. All have had occasion to know more deeply the warmth of Christian fellowship in parish festas where their rector's humor and good nature relieves tensions and unites the lonely. How many times all have felt the hecticness of preparations, the frustration of plans which don't go smoothly redeemed by his perspective. Crises have been avoided because he has always remembered that people are more important than organizational perfection.

The most visible sign of what has happened during these five years is, of course, the new church and rectory. He inspired the courage necessary to enter upon a building program. The whole parish was part of the two great financial drives and the long series of teas and fairs to fill the large gap between the gift from the American Church and the cost of the new buildings.

The termite-ridden converted boarding house that served as a place of worship for so long was torn down. On Trinity Sunday, 1953, the cornerstone was laid. On the Sunday



BISHOP-ELECT leaves Church of the Redeemer after its consecration with the Rt. Rev. Louis C. Melcher, Missionary Bishop, Central Brazil

after Easter, 1955, a huge congregation was present for the consecration of the new church. The rector and his family were already installed in the beautiful new rectory, and the work on additional classroom space for the church school and youth program was on its way to completion. Between these two dates the rector and the vestry had waged a continuous battle with rising costs and shortages of materials. Exhausted by the necessity of supervising everything from the purchase of each door hinge to the installation of the light fixtures, Mr. Simoes never let worry over construction details get in the way of people's need of him.

The parish as a whole, and most of all the rector, was ready for a rest after the triumph of a goal reached, but there was no time for that. The rector and a core group of lay men and women were at work before the consecration to evaluate the whole parish program and outline action, particularly in the fields of Christian education and evangelism. The parish was reminded that new buildings signified only the possibility of a larger mission to be fulfilled.

Just at this point came the news of Mr. Simoes' election. His own vision caught by the people has made it harder for them to see him go. He and his wife and four children are personally beloved.

Others in the missionary district

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PARISHIONERS rejoice in new Church of the Redeemer and love and leadership of the Rev. Plinio L. Simoes, rector for past five years

A Real Unity in the Body of Christ

SOUTH INDIA CHURCH RECEIVES ENCOURAGEMENT FROM ANGLICAN COMMUNION

By the Rt. Rev. Sumner Walters

DURING our six-week trip through the Far East, India, Egypt, and England following General Convention this past fall, Mrs. Walters and I were fortunate to be able to visit the Diocese of Madras where the Church of South India was interpreted for us by its most recently-elected bishop, the Rt. Rev. David Chellappa.

In his installation sermon, Bishop Chellappa said, "A Church that is not one in Christ is not ideally equipped for the work of redemption. This was the chief plea that we in South India have been making since at least 1919, the plea that the adequate performance of the evangelistic task in India was dependent on a fuller and truly organic unity."

The Lambeth Conference of 1930 unanimously voted to approve ne-

gotiation by the Anglican Church in South India with other religious bodies, looking toward ultimate, organic union in a Church of South India. Today that union has come to pass.

In the words of the Lambeth Conference in 1948, "For the first time since the great division of Christendom into Catholic and Protestant Churches, an act of reunion between these divisions has happened. The Church, which has come about through the union of persons nurtured in the different traditions, is one body, uniting different elements in the traditional framework of faith and order which characterized the whole Church for many centuries."

The South India Churchman, of which Bishop Chellappa is editor,

puts it this way: "The Church of South India is not an unrelated event. It is in continuity with all the institutions and traditions that had existed before. To disregard them would make the Church of South India a new denomination or sect. It is the interaction between the institution and the event, the old and the new, that makes for the fulfillment which is true catholicity."

The constituent churches in the union effected in 1947 are the Anglican, the strongest body in South India, the Congregational, the Dutch Reformed, the Presbyterian, and the Methodist. Despite the fact that the Dutch Reformed group is strongest in Madras, Bishop Chellappa, a former Anglican and sixth generation Christian, was elected Bishop. He and his wife, a teacher by profession, and their children, live in the midst of a busy diocese which numbers seventy-five thousand members, with eighty pastors and forty other clergy.

There are thirteen other dioceses: Central Travancore, Coimbatore, Dornakal, Jaffna, Kistna-Godavari, Madurai-Ramnad, Medak, Mysore, North Kerala, Rayalaseema, South Travancore, Tirunelveli, Tiruchirappalli-Tanjore. Although the Church of South India ministers to more than a million people, the total number of Christians in India amounts to not more than one per cent of the population.

As a Cowley father said, "The difference between an Indian worshipping a cow or a snake and one



STAFF MEMBER Rachel Wolff from Women's Christian College, Madras, ministers to some of the people in nearby village. Diocese of Madras numbers some seventy-five thousand members.

In December, 1955, FORTH published an article by the Rev. James W. Kennedy on his recent visit to the Dioceses of Central Travancore and Madurai-Ramnad. This month FORTH takes pleasure in sharing with our readers the impressions of another visitor to the Church of South India, the Rt. Rev. Sumner Walters, Missionary Bishop of San Joaquin.



BISHOP IN MADRAS, the Rt. Rev. David Chellappa is consecrated by the Rt. Rev. H. Sumitra, Church of South India Moderator and Bishop in Rayalaseema. Below, Bishop Sumitra celebrates the Holy Communion. The Rt. Rev. C. K. Jacob, Bishop in Central Travancore, kneels at left.



who worships Christ is so great that we come to see the differences between Christians as relatively small."

The Church of South India has included in its faith and practice credal orthodoxy, valid sacraments, the rite of confirmation, sound synodical procedure, and episcopal ordination. By consecration bishops become a part of the same historic episcopate which the Anglican Church possesses. More than half the clergy of the Church of South India have been episcopally ordained, although it has not been required that former clergy of non-episcopal Churches be reordained.

In the Order for Holy Baptism, "Only those who are baptized and

in good standing may bring their children to baptism. Only those who have the status of communicants are qualified to act as godparents or witnesses." The recital of the Apostle's Creed is part of the service.

The Order of Confirmation in the Church of South India offers an interesting example of liturgical enrichment. The threefold purpose is:

1. The personal acceptance by the candidate of God's promises, and his personal dedication of himself to Christ as his Lord and Saviour. This emphasis is also that of the Methodists.

2. The gifts of the Holy Spirit and reception into the whole Body of Christ by the Bishop.

3. The reception of the candidates, facing the congregation, by an elder into the full fellowship of the local church, including that of the Lord's Table. This emphasis is also that of the Congregationalists.

One of the forerunners of the Church of South India is the Inter-church Women's Christian College, founded in Madras in 1915, with the early backing of the Anglican Church Missionary Society, and later of the Society for the Propagation of the Gospel. This excellent college of 359 students and fifty staff members, is well-known to the women of our Church in America who contribute to its support through the United Thank Offering. A large part of the college's outside support comes from the annual offerings of the World Day of Prayer.

As is to be expected, much of the thought and energy of the Church of South India during the past years has had to go into such problems as those of increasing self-support and regrouping of parishes.

Early in 1955 the Joint Committee of the Convocations of Canterbury and York resolved, "We believe that it is the duty of the Church of England to restore the regular and continuing support for work in

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ST. MARY'S CHURCH in Madras, consecrated in 1680, is oldest non-Roman church in the East



MR. PEPPER visits staff of Osaka orphanage. Clergy are (left to right) the Rev. Peter S. Takeda, chairman, Japanese Church's department of social service; Mr. Pepper; the Rev. John S. Kikawada, orphanage director; the Rev. Kenneth E. Heim, National Council representative to Sei Ko Kwai



PROBLEMS confronting St. Andrew's Church, Yokohama, are similar to those facing downtown churches in many parts of the world

Christian Social Relations Director Visits the Sei Ko Kwai

THE Japanese are facing the same problems in their program of Christian social relations as we are in the United States," the Rev. Almon R. Pepper, Director of the Department of Christian Social Relations, said on his return from a post-General Convention trip to Japan. "And, in proportion to their size and strength, they are meeting them as well as we are," he added.

Mr. Pepper went to Japan at the invitation of the Rt. Rev. Michael H. Yashiro, Presiding Bishop of the *Nippon Sei Ko Kwai*, and the Rev. Peter S. Takeda, chairman of the Japanese Church's department of social service and chaplain of St. Luke's International Hospital, Tokyo. In Japan, Mr. Pepper met with clergy and Christian social relations leaders in large and small groups and discussed in detail with them what the Episcopal Church is doing in health and welfare services, Christian citizenship, refugee resettlement, and urban-industrial work.

During his thirteen-day stay, Mr. Pepper was accompanied by either

Mr. Takeda or the Rev. Kenneth E. Heim, the Overseas Department's representative to the Japanese Church. They visited churches, schools, hospitals, orphanages, a home for feeble minded children, and a leper colony. His tour took them to Tokyo, Kyoto, Kobe, Yokohama, and Osaka. Among the finest church institutions Mr. Pepper saw were Tokyo's St. Luke's International Hospital and Osaka's St. Barnabas' Hospital and Tokogakuen Orphanage (*FORTH*, February, 1954, page 18). Tokogakuen is headed by the Rev. John S. Kikawada, the first Japanese priest to study social work in the United States. He only recently returned to Osaka after majoring in child welfare at the New York School of Social Work on a scholarship provided through the Church's program of world relief and church co-operation. Tokogakuen not only has the advantage of an American trained director, but also has on its staff a number of former students of Dorothy Dessau, a professor of social work at Kyoto University.

Miss Dessau, an Episcopalian, is a consultant to the Japanese Church's department of social service.

In the realm of Christian citizenship Mr. Pepper found the Japanese Churchmen intrigued by the idea of their particular responsibilities. Their situation in a non-Christian country is somewhat different from that of Churchmen in the United States. In a nation of eighty-six million people they form a minute minority of 55,000 baptized persons and 16,000 communicants. Among suggested areas in which they may try to develop Christian citizenship is the improvement of women's status which is far below Western standards.

Japan, too, is resettling refugees. Many of her people who went to Manchuria are now escapees to Hong Kong from Red China, and Mr. Pepper was interested to learn that the government has designated the World Council of Churches as its official agency to select and process refugees for settlement in Japan.

The most pressing problem Mr. Pepper found facing the Japanese Church is how to make the Christian Gospel seem relevant to the great mass of working people. In connection with the inner-city church dilemma, he made a special trip to Yokohama to consult with the Rt. Rev. Isaac Nosse, Bishop of South Tokyo. In that port city of nearly one million people there was before World War II one downtown

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Technical Magic Transmits Church Service Across Nation

Does television interfere with the beauty of worship? Donald M. Pond of The New York World Telegram and Sun, a communicant of the Church of the Ascension, New York City, tells what happened when TV took over in his parish



RECTOR of the Church of the Ascension, New York City, the Rev. James W. Kennedy, talks with Vernon de Tar, organist and choirmaster, and Louie White, bass and composer of *Hymn of the World's Creator*, given premiere at televised service. In background is a WABC-TV director.

THE last solemn words of the Order of the Burial of the Dead had been said. At the church door, as the first hints of spring touched New York's lower Fifth Avenue, the rector was talking to the widow.

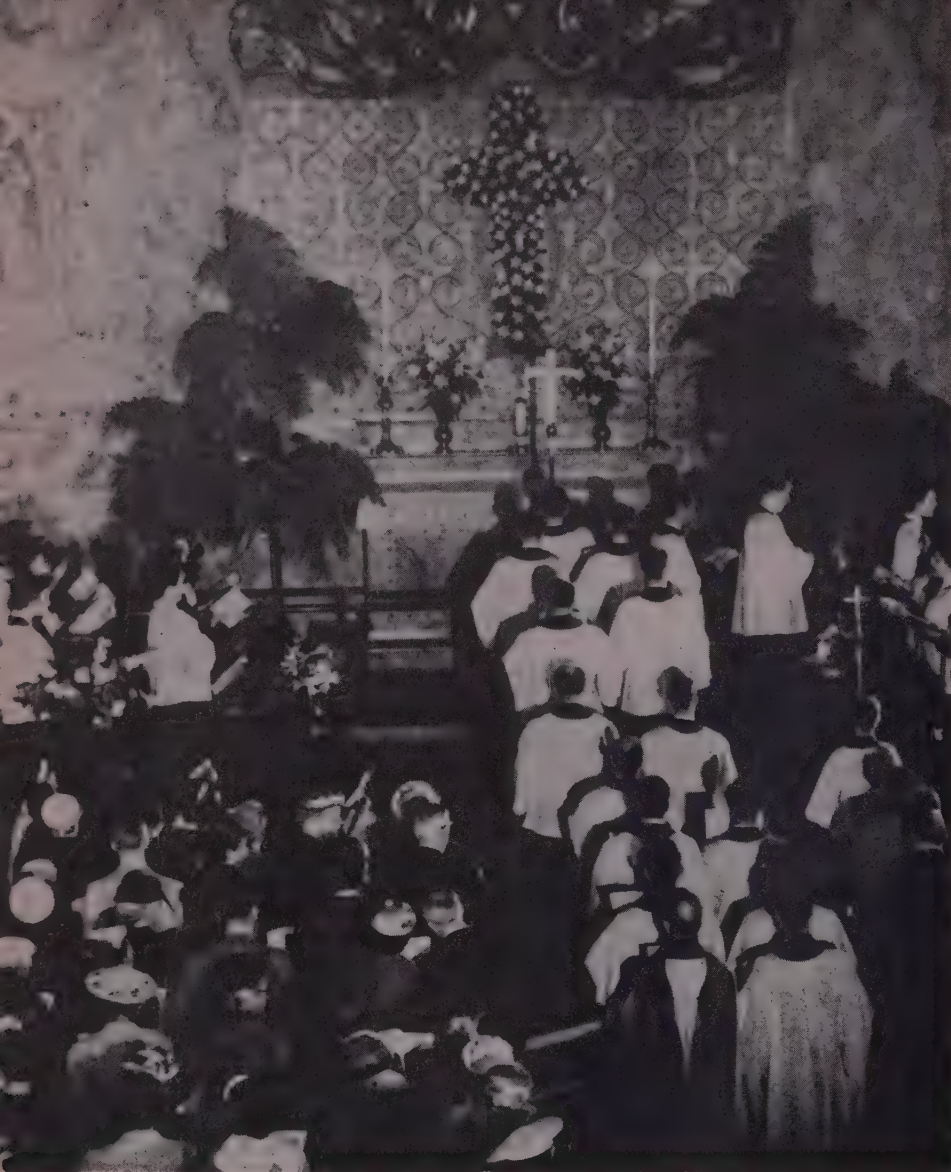
"You'll never know," she said, "what that televised Easter service two weeks ago meant to my husband. He had been cooped up so long in that apartment. And, when the full glory of the Easter service came over our television set, it gave him the feeling of participating fully again in the Church, of being with the rest of the parish in such a joyous service."

The telecast, like the one on the same day from the National Cathedral in Washington, proved that dignified, liturgical worship can be put before the American people on television and get a strong response. The mail proved that! The telecast which meant so much to that Episcopalian in the last days of his life here on earth had originated from the historic Church of the Ascension, Fifth Avenue and Tenth Street, New York City. It had been arranged with ABC-TV by the rector, the Rev. James W. Kennedy, with the co-operation of the National Council of Churches of Christ in the U.S.A.

People in States as far away as Texas and the Rocky Mountain area watched it and then were able, because of time differences, to go on to their own services. Two Easter services!

This is the story of how the telecast
continued on next page

Worship Speaks



TELEVISION announcer remains unseen as processional approaches altar (left)



FIFTEEN ABC men and a Telephone Company crew handled the telecast



CHOIR practices in parish house prior to service. Television set was used for overflow crowds.



ORGANIST gives cue for brass to come in on special music. Precise timing of the service from the beginning of the processional to the end of the recessional had to be carefully prearranged for the telecast.

r Sixty Stations

was done technically, how it affected Ascensions' parishioners who have their own feelings about tradition, and how it may provide an answer to the complaint that too many religious broadcasts are, as Dr. Liston Pope of Yale has said so vigorously and with so much validity, a pretty bad sort of soap opera.

There was no soap opera in Ascension's Festival Morning Prayer and Sermon! The wonderful passages of the Book of Common Prayer, passed down to Episcopalians today from the simple worship of men many years ago, spoke for themselves. The sermon concerned Easter, the Resurrection, redemption, and eternal hope.

To send this over some sixty television stations throughout the United States, it was necessary for ABC-TV to work and to spend money. It did both. Shortly after midnight the Saturday before Easter, a crew of about fifteen ABC men, later to be complemented by a New York Telephone Company crew, descended on the church. Final cost to ABC-TV was two thousand dollars for production on the scene, tens of thousands of dollars of air time across the country.

The ABC-TV people handled it in a way which led to only a mild protest among a few Ascension parishioners . . . such as the lights were too bright, or too hot, near some pews. Most of those in the church, although

aware that the service was being telecast, were not aware of the mechanics. Microphones were invisible.

The announcer, who filled in the necessary facts for the viewing congregation outside the church, sat in the robing room. Three camera men, an audio man, a technical director, a "floor manager," a lighting director, and his assistants, worked under program director Kenneth Rockefeller.

The crew came down shortly after midnight Saturday because it did not want to get in the way of church people decorating Ascension for the Easter service. It laid its cables, placed its cameras, consulted with Mr. Kennedy and with Vernon de Tar, organist and choirmaster, on what was needed. At the eight o'clock Communion, the cameras did a "dry run," getting their sights set on where they should be for the eleven o'clock service.

Three cameras did the work within the church. Operating unobtrusively, they first picked up La Farge's magnificent mural of the Ascension, the picture key of the telecast. Then they turned to the processional and to the service as it unfolded. The bright lights gave an effect of sunlight on the beautiful cross of white flowers above the altar. This same sunlight reflected on the crucifer and on the brass instruments of the musicians supporting the organ and choir. On the technical side, again, hand motions and light buttons were used to cue in Mr. de Tar's music.

A microwave transmitter had been set up in the basement of the church. The picture was carried by cable to an ABC-TV truck. From the truck, the picture was carried to a New York Telephone Company microwave transmitter in the rectory garden back of All Saints' Chapel, adjacent to the church proper. Then, it was microwaved across Fifth Avenue to a parked telephone company truck and then, through another microwave transmitter, to the spiraling tower on the Empire State Building. The Greenwich Village children loved all this activity around the trucks!

Of the three cameras which picked up the video portion of the broadcast, one was located in front of the right of the chancel. A second was to the right rear of the center aisle. A third was to the left in the gallery. A 5,000-watt lamp was focused on the famous La Farge mural over the altar. One 2,000-watt lamp was placed to the right of the altar to light up the processional and part of the congregation. Another 2,000-watt lamp illuminated the lectern. In addition, more 1,000 and 2,000-watt lamps were spotted around the church. None of this interfered with the spirit of worship.

Preparations for the precise timing of the service had, of course, been carefully prearranged. Thus everything went smoothly from the time the announcer started talking with the telepicture of La Farge's mural on the viewer's screen a few seconds after 11:00 a.m. until, at 11:57:01 a.m., the same announcer, George Grinn, said "above" the recessional that the service was coming to an end.

The magic of these technicians was seen not only by shut-ins. An overflow congregation sat in Ascension's parish hall and watched, too.

Half an hour after the recessional, when the last of the worshippers had exchanged greetings in front of the church, the last of the cables had been coiled and tired-looking technicians and directors had ended what for them had been an unusual twelve-hour day.

The people of the United States had seen the beauty of an ordered, liturgical service on a very special Sunday . . . and the crew was going home happy.



TELEPHONE COMPANY truck sends WABC-TV transmission to Empire State Building tower for transmission to home receivers



LIGHTING ASSISTANTS remove equipment from Church of the Ascension after they had been on the job more than twelve hours

Churchwoman is Japan's First Medical Record Librarian

By NATALIE BUNTING

RECENTLY I had lunch with Japan's first medical record librarian. The holder of this austere-sounding title is Shizue Kathleen Kurita, a friendly, petite young woman who fairly sparkles as she speaks.

As we lunched on shrimp creole, she told me how she happened to be in the United States. Since before World War II she had worked at St. Luke's International Hospital in Tokyo, which for many years has been headed by Dr. Hirotoishi Hashimoto, a very progressive administrator. When he was on a tour of American hospitals recently, he was particularly impressed by the American method of keeping medical records. He decided St. Luke's should set up a comparable medical record library and chose Miss Kurita for the task.

"Since there is no such system in Japan, I had to come to America," she related in her pleasant, high pitched voice. With aid from the Woman's Auxiliary, she enrolled as a special student at Herrick Hospital for Medical Record Librarians in Berkeley, Calif. While there, she stayed at St. Margaret's House. She

was very pleased that she was able to live at St. Margaret's House, for she is much interested in Christian education and feels strongly that a person working in a church institution, such as St. Luke's, should be a well-informed Christian. Shizue Kurita was raised in the Methodist Church, but just after the war she was confirmed by the Rt. Rev. Timothy M. Makita, Bishop of Tokyo.

After receiving her certificate as a medical record librarian this past August, Miss Kurita further prepared herself for her new work by visiting hospitals in San Francisco, Chicago, Minneapolis, New York, Boston, and Washington, D. C. She said her tour convinced her even more of the importance of Christian hospitals, for she felt a warmth in church-sponsored hospitals that was lacking in secular institutions. In between hospital visits she sandwiched in the national convention of medical record librarians, which met this past October. There she met Dr. Malcolm MacEachen, father of medical record librarians, who arranged for her to visit the Medical Record Committee in Washington, D. C.

As we discussed her impending re-

turn to Japan, Miss Kurita spoke enthusiastically about the work before her, but she also expressed the hope that someday she would return to our shores. If she does she will find a warm welcome, for Shizue Kurita leaves behind her a trail of new friends throughout the United States.

Before going back to Tokyo, she returned to Herrick to adapt into Japanese, American methods for keeping medical records. Her task was no easy one for she was pioneering in uncharted waters. Despite the magnitude of the work before her, she was very excited about her new role at St. Luke's.

Miss Kurita told me all her life has been closely associated with the hospital. She was born there, her mother and brother were patients there, the doctors and nurses at her primary school clinic came from there, and her home is nearby. Even as a little girl she wanted to work at St. Luke's, and, so, after graduating from a Methodist secondary school, she began as an assistant in the admissions office.

When the U. S. Army took over St. Luke's hospital in 1945, Miss Kurita was in a group of fifty chosen by Dr. Hashimoto to set up a new hospital in a barracks in the neighborhood. In the past decade, despite a fire in 1949 (FORTH, February, 1950, page 22) and small quarters, St. Luke's has revived its nursing school and maintained its reputation as one of Tokyo's best medical institutions.



SHIZUE KURITA has returned to St. Luke's Hospital, Tokyo, to set up medical record library for one of finest hospitals in the East



GRADUATES of Herrick Hospital School for Medical Record Librarians receive diplomas. Miss Kurita (standing, right) lived at St. Margaret's House, Berkeley, Calif., while studying. Tuition and travel expenses for tour of United States hospitals were paid by the Woman's Auxiliary.



HEARTBEAT of Haiti always has sounded through the drums of its people, most of whom are still hounded by ignorance, sickness, and hunger

HEARTBEAT OF HAITI

NEW NATIONAL COUNCIL FILM PORTRAYS THE NEED AND THE HOPE AND THE PROMISE IN A COUNTRY WHICH HAS SUFFERED UNRELIEVED HARDSHIP



CHILDREN find new life at St. Vincent's School for Handicapped Children, Port-au-Prince. Four sisters of St. Margaret (see page 29) direct St. Vincent's School and the Grace Merritt Stewart School for Girls.

THE rhythms of Haiti are primitive and timeless but, although the tempo has not changed, the people are changing. *Heartbeat of Haiti* describes the presence of Christ in the land—Christ revealed through a courageous and dedicated Church, a growing Church which gives a new note to the heartbeat, a note of hope.

Through five people the film reveals the promise of tomorrow. One is a nun dedicated to teaching and the care of the handicapped. One is a layreader in the isolated interior who struggles to free his people from superstition and fear. Another, a priest, is one of twenty clergy who serve the Island's people. A young layman who captures on canvas the beauty of God's world and a Boy Scout visiting the Citadelle complete the story of how the energies and talents of the Churchmen in Haiti are being directed toward God-given ends.

Heartbeat of Haiti may be purchased for \$210 or rented for \$8 through the National Council's Audio-Visual Division, 281 Fourth Ave., New York 10, N. Y.



DELIUS JOHN climbs with Scouts to heights of King Henri Christophe's Citadelle, a fortress on a mountain peak, where he discovers the potential of his people and the need for vision to build a better life in which all may share

HEARTBEAT OF HAITI continued



VOODOO! Villager, possessed by fear, shakes and suffers. No one will touch him until lay reader severs his fetish bonds and reads from the Book of Common Prayer for all to hear.



PAINTER, Toussant Auguste, is unaware that his name is known in art capitals of the world. He painted the Flight into Egypt in Holy Trinity Cathedral, Port-au-Prince (right).



FATHER IN GOD to growing Church, the Rt. Rev. C. Alfred Voegeli, Missionary Bishop of Haiti, has made the Church a symbol of progress and enlightenment on the land. On walls of Cathedral are murals by Haiti's great primitive painters.

CHURCHMAN IN THE NEWS

As Governor of Florida
The Hon. LeRoy Collins
Is Servant of People



GOVERNOR COLLINS plays with youngest of four children, Sarah Darby. Children and parents are active Churchmen. Humility and unselfishness are foundations of Governor's approach to public service.

BEFORE the Governor of Florida, the Hon. LeRoy Collins, was inaugurated in the State capital, he and his family attended an early celebration of the Holy Communion in the small chapel of St. John's Church, Tallahassee. Afterwards, the governor-elect, his official family, and friends packed the old church for a service of dedication. Then, LeRoy Collins was sworn in.

This was the second time he had asked for a church service to invoke God's help. On the night he was elected governor, he called out of bed his rector, the Rev. Jeffrey Alfriend of St. John's, to meet with him, his family, and "a few friends" to pray for guidance. The few friends turned out to be a crowded churchful.

Governor Collins' election in the fall of 1954 to finish out the unexpired term of the late Dan McCarty, a personal friend, was the second time he climbed the state governmental ladder by filling out an unexpired term. In 1940, after having served six years in the Florida House of Representatives, he was elected to complete an unfinished term in

the State Senate. Except for two years' service as a naval officer during World War II, he served in every Senate session until he became governor.

Tall, soft-spoken LeRoy Collins' political career began when as a twenty-three-year-old lawyer he ran for prosecutor from Leon County, the county he later represented in the legislature. A combination of the Depression, ambition, and romance led him into his first political race. If he could become Leon's county prosecutor, he could afford to marry. Though he lost by a surprisingly slim margin, he established himself as a fearless campaigner and a clean fighter, and he and Mary Call Darby decided to marry, anyway. Mr. Alfriend officiated at their marriage in St. John's in June, 1932. Mrs. Collins is a great granddaughter of an early Florida territorial governor, Richard Keith Call, who was a vestryman of St. John's in 1837.

Today the Collins' have four children: LeRoy, Jr., twenty, a naval cadet at Annapolis; Jean Brevard, eighteen; Mary Call, fourteen; and Sarah Darby, five. All the older

children are active church members, and all have attended conferences at the diocesan youth center, Camp Weed. LeRoy, Jr., and his father were confirmed together by the Rt. Rev. Frank Juhan, Bishop of Florida, in November, 1946. Governor Collins had been raised a Methodist.

Both the Governor and Mrs. Collins are natives of Tallahassee and both were educated in State schools and universities. Governor Collins' father, a grocer, told his six children that if they wanted to go to college they would have to save at least half the cost. The first money young Collins saved after graduating from high school with honors was used for a year's business course. The next money he saved while working as a shipping clerk and later as a bank teller was matched by his father to help him to study law at Cumberland University. After only a year there he was awarded a law degree, and in 1931 he passed the Florida bar examination with one of the highest grades in history. Work as an indexer in the Attorney General's office supplemented his income from

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A VERY WONDERFUL TASK

CONTRIBUTING TO FORTH'S SERIES BY WIVES OF OVERSEAS MISSIONARIES, ELNORA D.

MORRETT DESCRIBES A FULL AND SATISFYING CHURCH-CENTERED LIFE IN HONOLULU

MY husband, the Rev. John J. Morrett, is vicar of a new mission, the Church of the Holy Nativity, Aina Haina (FORTH, July-August 1955, page 24), situated in a recently developed residential area, two miles from Honolulu. Its location is truly picturesque. From the mission itself, we can see the Pacific surf pounding far out across the reef. Our parishioners' homes extend from the slopes of famous Diamond Head to the foot of Koko Head Crater, some six miles along the southeastern coast of Oahu.

In our own little valley of Aina Haina, subdivided just before we arrived in Honolulu six years ago, are the homes for which our church was needed. Gradually, the lines of these homes are extending higher, up into the surrounding hills. Our valley was once pastureland and the mission was first housed in an old dairy building.

About twenty families began the mission congregation. A year ago, 650 people were present to hear our bishop, the Rt. Rev. Harry S. Kennedy, dedicate our permanent church building, which seats four hundred people in the nave and an additional 120 on the *lanais*.

I love our church because it fits so perfectly into the Aina Haina valley. Surrounding the courtyard which faces the church are covered walks, off which open the six large classrooms of our day school, the chapel of rough lava rock, the church office, lounge, kitchen, and rest rooms. The entire plant is one to be proud of and is a tribute to the energy, optimism, and faith of our lay people.

Despite the travel-folder surroundings of our mission and the story-book history of its development, we have our problems. Located near modern, cosmopolitan Honolulu, we have the same advantages—and disadvantages—of any suburban community which reflects

the characteristics of a nearby city. Honolulu's huge, transient population of Armed Forces personnel, tourists, and Mainland business representatives is reflected in our constantly shifting congregation. Honolulu's seaport problems affect us in our isolation from the Mainland and in occasional strikebound periods, when grocery supplies become scarce. The city's widely diversified racial makeup is paralleled in our church, which has families of Japanese, Chinese, Korean, Hawaiian, and Portuguese origin, as well as a high percentage of Caucasian families.

One of my chief concerns is constantly working against the reluctance of some of these people to take an active part in the church's social and organizational life. Many of our Oriental people are of Buddhist background, and we try to further their friendship by entertaining in the vicarage at a succession of small dinners, so that our

people can grow better acquainted with each other and with my husband. I find it fun, too, to try the Island recipes and the exotic Oriental foods, and we can always turn to a wonderfully abundant supply of fresh fruits, such as pineapples, bananas, papayas, and guavas, which make a dinner party seem cool and refreshing.

Understanding my husband's work and being able to help him is one of the nicest things about being a missionary wife. That is why, after we were married at the end of World War II, I was happy to be with him while he completed his studies at the Episcopal Theological Seminary. I feel I absorbed a great deal there, before I returned to Los Angeles to have our first son, Scotty, now eight, and then went to Shanghai.

I left China before John did, since I was about to have our second son, Danny, now six. En route to the United States, I stopped off



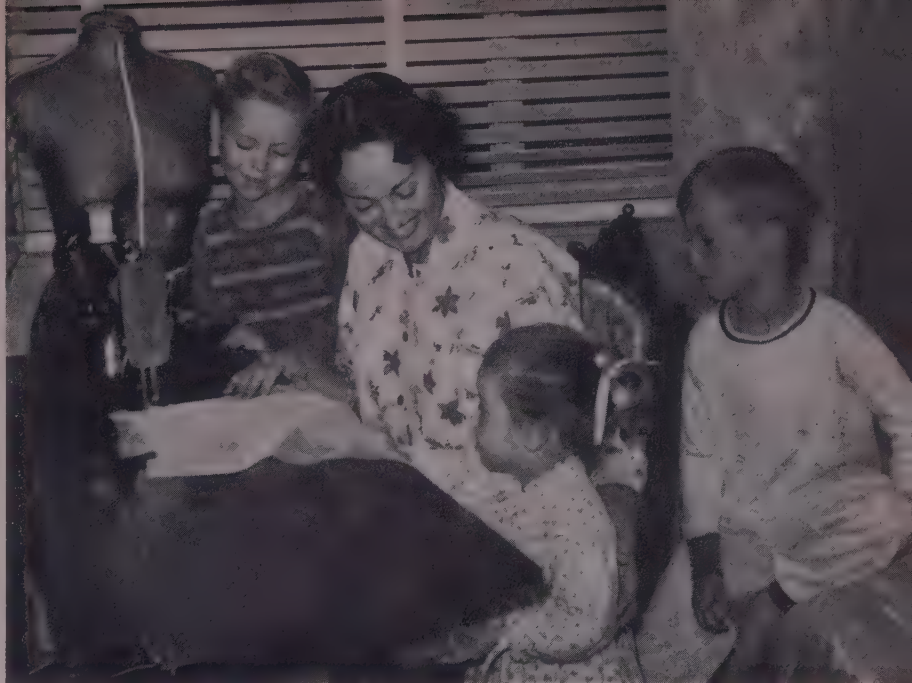
FUN FOR ALL, fair at Church of the Nativity, Aina Haina, is means of getting people interested in church. Here, young people perform hula. By attempting to learn to dance hula and play ukelele, Elnora Morrett made friends with Islanders and gained appreciation of their music.

in Honolulu, where the Rev. Anson Phelps Stokes, Jr., canon of St. Andrew's Cathedral (now Bishop Coadjutor of Massachusetts), urged us to consider Bishop Kennedy's suggestion that we stay to form a church in this new residential section. I wrote to John, who by then had been asked to leave China because of the Communists, and he agreed that it was a good idea. Both of us have been glad that we decided to stay in Hawaii.

Like all *malahinis*, or newcomers to the Hawaiian Islands, I tried learning to dance the hula and play the ukelele when I arrived. The experience revealed that I can't carry a tune, but it helped me make friends more quickly with the Islanders, through giving me an appreciation of their beloved music.

This is a lesson that missionaries to Hawaii learned a century ago, and I was surprised at how many of the present-day Island melodies are reminiscent of early church hymns. Another reminder of those first Churchmen are the names of their descendants on our church and day school records, which read like a roll call of the first Protestant missionaries who sailed around the Horn from New England.

One of my own best ways of getting to know the women in the mission has been to visit new mothers,



Three Morrett children, Scott, Linda, and Danny watch their mother sewing

to give them small booklets on baptism. I find that chatting with a proud mother over the crib of a tiny new baby brings about an unforgettable meeting of minds.

I made one unhappy discovery, however: all mothers do not instinctively love their new babies. John had a call from a downtown area, where neighbors had been shocked into action over the neglect of a teen-aged service wife who left her baby to go off with another man. It was a weekend and the welfare agencies were closed.

We got the baby and brought it home, dirty, hungry, and neglected. I began feeding her the same formula I had given my own baby daughter, Linda, who was born in Hawaii two years ago. Between feedings, I soaked the encrusted filth from the abandoned child. In the meantime, John reached the father's commanding officer. Between them, they persuaded the family to reunite; our taking the baby had shocked the mother into repentance. When she came for the child, I gave her some stern advice on cleanliness and nutrition. Last Christmas, a card from the Mainland showed father, mother, and baby, united and happy.

A minister's wife anywhere has some strange demands made of her. One of the strangest, for me, came one morning at two o'clock, when I awoke to find someone standing over my bed. A distraught woman,

dressed in a hospital gown and red bathrobe, with her red hair flying, was moaning for help from my husband. We got up, and while I made up a bed for her, John calmed her with a quiet talk. She had been mentally upset for some time, and John had been trying to help her; finally, she had been placed in a Honolulu hospital. In a moment of intense panic, she had escaped from it and had come straight to the only person she thought could help her.

My work is not usually, of course, so dramatic. Most of my time in the church is spent working with the altar guild, serving as acolyte mother, and working with our women's guild. This guild had a large part in helping to finance the new church building. It holds a fair each year, and gives a spring fashion tea in a private home. Each year, I organize and run a special fair booth, and model at the tea.

I also take my turn with other Churchwomen, serving coffee on Sundays after the family service and Sunday school. At Thanksgiving time, I help take mission baskets to families who need help and at Christmas, John and I invite the entire congregation of eight hundred to our open house, where we can join with our people in some of the cheer and fellowship that goes with the loveliest of church seasons.

Recently, I had a special task in helping John who was hospitality

continued on page 24



MORRETTS attend dedication of their beautiful church with Missionary Bishop of Honolulu (center) and the building chairman (left)



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O GOD, who has preserved thy Church and the true worship of thyself through the fall of empires, the decay of cultures, and the perplexities of reformations, we beseech thee for thy world in which a new age is coming to birth. Keep our spirits alert and hopeful and our wills faithful in whatever tribulations there may be. Help us so to understand our faith that we may pass through critical study to sure conviction. Raise up in our midst scholars who shall be prophets and apostles. Silence the fearful voices of those who would hold us back and preserve us from either impatience or cynicism. Take away our heart of stone and give us a heart of flesh that we may be filled with love of thee; that so thy way may be known upon earth, thy saving health among all nations; through Jesus Christ our Lord.

SHERMAN E. JOHNSON

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A Very Wonderful Task

continued from page 23

chairman for the General Convention. I was busy organizing the teas, at which about 1,500 people were served each day during Convention.

All in all, it is a very busy, full, and satisfying life, with a minimum of such occupational hazards as having John attending church meetings almost every evening. As I look back over six busy years in Honolulu, I have a sense of sharing in the saving work of the Church. I feel that I, like my husband, have been chosen for a very special and very wonderful task.

CONSTANT CHALLENGE !



Mr. Pepper Visits Japan

continued from page 14

church of the *Sei Ko Kwai*, St. Andrew's, and one British church on the bluff overlooking the city. Since the war most of St. Andrew's congregation has moved to the outskirts of the city, and the Church has purchased new property there. The erection of a new church could be entirely paid for if Bishop Nosse sold the downtown property. He is reluctant to do so, however, for he would like to use the old building as a center for a new ministry among the working people of the neighborhood. Mr. Pepper said the Bishop had his complete sympathy, for the perplexity of how best to reach the working man confronts Churches in all large cities throughout the world.

Before leaving Tokyo, Mr. Pepper arranged for the Japanese and the American Episcopal Churches to exchange program ideas and materials of common interest. He came away from Japan impressed by many aspects of Christian social relations

there and convinced of the similarities facing the *Sei Ko Kwai* and the Church at home. To Japanese Churchmen his visit gave encouragement and raised to new heights the importance of this phase of the Christian ministry.

FORTH has been advised that Claire E. Ogden, director of the Bella Vista Children's Home, Ancon, Canal Zone, and recent recipient of a citation from the Instituto Pan Americano for her work at the Home and in the Red Cross, is not the director of the local Red Cross Chapter as indicated in the October, 1955, issue.



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continued from page 21

Humility and unselfishness are the foundations of Governor Collins' approach to public service. As he recently said: "Every Christian must be humble, because the humility of Jesus was the very cornerstone of His personality and strength. Unless a public official feels deep inside that he is the servant of the people and not their master, he cannot achieve true success."

When the Bishop Coadjutor of Florida, the Rt. Rev. Hamilton West, learned that Governor Collins was a candidate for Churchman in the News, he said: "We are delighted that FORTH would like to honor the Diocese of Florida by featuring the Governor of Florida. He is an especially fine Christian gentleman, of high ideals, stalwart character, and great ability. We feel he is a credit to the State and to the nation."

● The Rev. GEORGE A. WIELAND, Director of the Home Department from 1942 to 1953 and Executive Secretary of the Division of Domestic Missions from 1939 until his retirement in 1953, died, October 5, 1955, after a long illness. MRS. WIELAND died within a month after her husband. . . . The Rev. GEORGE C. MERKEL, rector of Trinity, Atmore, Ala., is district governor of Rotary International for 1955-56.

● The Rt. Rev. J. I. BLAIR LARNED, retired Bishop in Charge of American Episcopal Churches in Europe, died, December 3, 1955. . . . The Rev. KENDIG B. CULLY, consultant to the Curriculum Development Division of the Department of Christian Education and faculty member of Seabury-Western Theological Seminary, Evanston, Ill., and MRS. CULLY will make a special study of religious education in Europe this spring.

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READ A BOOK



AN unusual number of really notable books of concern to the intelligent Churchman have appeared in recent months. Only a sampling can be included in this column this month and with one exception the sampling will be limited to books by Anglicans.

A new book by the Rev. W. Russell Bowie is always an event to be heeded and this is especially true of *The Story of the Church* (New York, Abingdon \$2.95). Illustrated by Clifford Johnston, this new volume is "a companion to *The Story of the Bible*." Intended for younger readers it gives all ages a rapidly moving narrative in Dr. Bowie's eloquent prose of the twenty centuries of the Church from the time when Jesus left Nazareth to begin his ministry until the day on Guadalcanal when a chapel was dedicated on which were carved these words:

This is the House of God

This is None Other than the Gate of Heaven.

Others have told this story before and others will tell it again but few will capture the wonder of the Church through the ages as has Russell Bowie in this exciting, quick moving narrative.

Throughout these twenty centuries, the Church faced perplexing problems and worked in a world beset by complexities. Today it often seems an even more difficult time. And for these days, the Archbishop of York has set down some thoughts to help the Christian to make up his mind on some of the most important of these contemporary problems. Readers of Dr. Garbett's earlier *In an Age of Revolution* will find in his new book, *World Problems of Today* (New York, Morehouse-Gorham \$2.75) the same penetrating insights

continued on page 28

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Read a Book... continued

and careful analysis. *World Problems*, a short work, after a brief discussion of ideals and standards, delineates some of the world's pressing problems today: hunger and population, peace and war in an atomic age, Christianity and communism, the color problem, nationalism, and Church and State.

If these problems sometimes seem remote from an individual's own problems, George Hedley in his *Religion on the Campus* (New York, Macmillan \$2.75) gives a frank appraisal of religion in college life including a wise and honest discussion of some of the major questions facing the student and his parents today. Dr. Hedley who is professor of economics and sociology and chaplain of Mills College has written widely on religious subjects including such books as *The Symbol of the Faith*, and *The Christian Heritage in America*.

Periodically in his reading, the Churchman pauses. The complexity,

even the confusion of ideas, which have crowded the pages of recommended books have cut him adrift from the bases of his belief. And he pauses for refreshment. He finds that daily, of course, in the reading of the Bible but new understanding even of that book comes from reading or re-reading a life of our Lord such as the Bishop of London's recent *The Life of Jesus Christ* (New York, Morehouse-Gorham \$3.40).

Many who came to know Bishop Wand through his visits to the United States, most recently for the Anglican Congress of 1954 at which he gave a notable paper on the Position of the Anglican Communion in History and Doctrine, will welcome his "biography" of our Lord.

"As historians," Bishop Wand writes, "we must make sure of our facts and understand the environment of our subject and the impression He made upon it. As religious inquirers into the life of Jesus we shall have faith to believe that the more we know the more profound will be an adoration." In this vein Bishop Wand has written objectively,

a factual account of the events of our Lord's life, as these events have been reported by the Evangelists.

Other recent books of which more will be said in this column in the months ahead are:

Uncommon Prayers collected by Cecil Hunt. American edition arranged by John W. Suter (Greenwich, Seabury Press \$3.50)

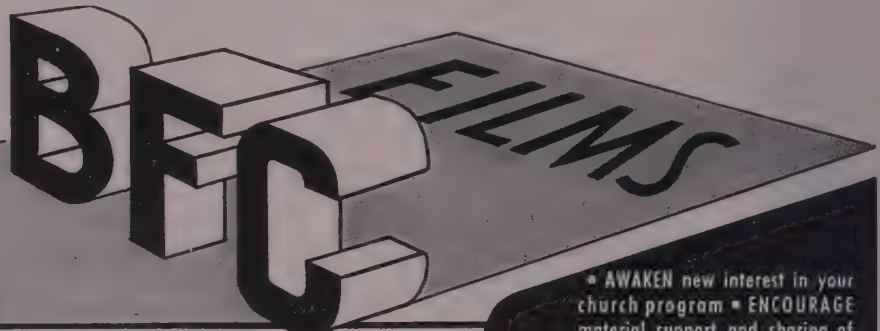
The Care of All the Churches by Lewis B. Whitmore (Greenwich, Seabury Press \$3)

Sex in Christianity and Psychoanalysis by William Graham Cole (New York, Oxford \$4)

Men who Shape Belief: A summary and appraisal of the lives and writings of eleven major contemporary theologians (of which one is W. Norman Pittenger) by David Wesley Soper (Philadelphia, Westminster \$3.50)

The Mysticism of Paul the Apostle by Albert Schweitzer (New York, Macmillan. New edition \$5)

St. John's University, Shanghai by Mary Lamberton (New York, United Board for Christian Colleges in China)

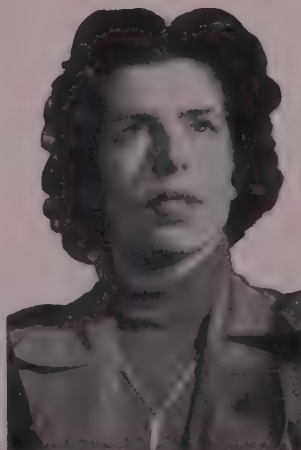


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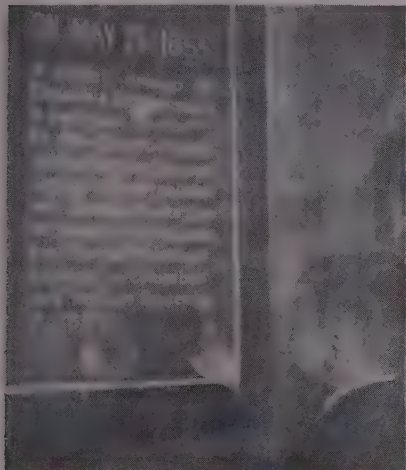
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Century Club

WITH this issue FORTH begins a new feature, Century Club, a chronicle of anniversaries of churches, institutions, and people in the life of the Church. Send contributions to Century Club, FORTH Magazine, 281 Fourth Ave., New York 10, N.Y.

THE CHURCH OF THE REDEEMER, Superior, Wis., organized in December, 1855, the first congregation to erect a church in the city, founded in 1854.



CALVARY CHURCH, Columbia, Mo., for more than half a century active in college work, today ministers on Christian, Stephens, and University of Missouri campuses. Growth of work among students calls for new \$155,000 parish house within next triennium.

CALVARY CHURCH HILLCREST, Wilmington, Del., consecrated on its hundredth birthday, November 27, 1955.



SOCIETY OF ST. MARGARET, founded in England in 1855, for past twenty-eight years has had a community in Haiti. St. Vincent's School for Handicapped Children, Port-au-Prince, is one of many responsibilities of (left to right): Sister Claire Margaret, Sister Joan Margaret, Sister Anne Marie, and Sister Marjorie Raphael.

FORTH—January, 1956

Spiritually Searching Books By Three Outstanding Writers For Your Lenten Devotional Reading

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National Council Holds December Meeting

THIRTY of the National Council's
thirty-one members met in Decem-
ber at Seabury House, Greenwich,
Conn. Among them were twelve
people elected to Council member-
ship at the General Convention in
Honolulu (FORTH, December, 1955,
page 24).

Among its other business, the Na-
tional Council:

Accepted the resignation, effective
March 1, of the Rev. Roger Blanch-
ard, Executive Secretary of the Divi-
sion of College Work for the past six
years, to become Dean of St. John's
Cathedral, Jacksonville, Fla.

Accepted the resignation, effective
Dec. 31, of Helen B. Turnbull as Di-
rector of Windham House.

Appointed the Rev. J. Norman
Hall as Associate Secretary in the
Division of Leadership Training;
Elizabeth Lamphere as Associate
Secretary in the Division of Audio-
Visual Education; and Mrs. Susie M.
de Migotti as Associate Secretary for
work among overseas students in the
Division of College Work.

Heard the Rev. David R. Hunter,
Director of the Department of Chris-
tian Education, report that from
fifty to sixty per cent of the Church's
parishes and missions were using all
or some part of the Seabury Series in
their church schools.

Heard that the Executive Board
continued on page 31

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Bishop-Elect Simoes

continued from page 11

of Central Brazil are also realizing the hole that his leaving will make. Besides his parish ministry he has served as district treasurer. His presence two or three times a week in the central office has meant that many could seek his advice on diocesan matters to which he brought the same ability to see a question whole and to find resolutions which placed the persons involved above issues and details. He will be missed on committees and boards that have leaned on his calm clarity.

The consecration of the Rev. Plinio Lauer Simoes as the third Brazilian bishop in the history of the Church will take place in the new Church of the Redeemer early this year. Those who have rejoiced in his ministry among them know how well fitted he is to "*Be to the flock of Christ a shepherd*" and their prayers will accompany him to his see city, "Santa Maria at the mouth of the mountains." He leaves behind him a united growing parish family better equipped physically and spiritually to minister to the city's need. He goes to a diocese already characterized by its family nature, its evangelical zeal and its vigorous life. His new diocese and the whole of the *Igreja Episcopal Brasileira* will be strengthened by that which he brings of personal strength and experience.

National Council Meets

continued from page 30

of the Woman's Auxiliary had allocated more than one-half million dollars of the record United Thank Offering of 1955 for new buildings at home and overseas.

Heard the Rev. Almon R. Pepper, Executive Secretary of the Department of Christian Social Relations, state that the Episcopal Church led all others co-operating in Church World Service's refugee resettlement program, by having assured 1,742 refugees for resettlement in the United States. The Council voted to extend Church assurances for refugees from 1,500 to at least 2,000.

Heard the Rev. William G. Wright, Director of the Home Department, announce that the Con-

continued on page 32



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The A.C.B.F.C. is now faced with many new and worthy requests. Additional revolving funds are urgently needed to meet these requests. Work on a number of new churches is being held up pending receipt of further funds.

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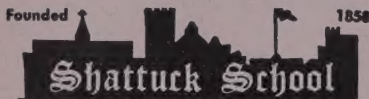
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A Real Unity in Christ

continued from page 13

South India, at least to its former level" (FORTH, December, 1955, page 10).

One of the most understanding and co-operative friends of the Church of South India in the Church of India, Pakistan, Burma, and Ceylon, is the Bishop of Bombay, the Rt. Rev. William Q. Lash. At the present time consideration is being given to a scheme of reunion in North India and Ceylon.

The Indian Government is greatly curtailing the entrance of foreign missionaries, putting a rapidly increasing load upon native leadership. One hundred and five foreign clergy were withdrawn by the Church of England when England's civil rule of India ceased, for lack of funds to keep them there. These facts are contributing to the acceleration of planning for a United Church of North India. Leaders of the Church of England, however, are urging that the constitution of the proposed Church be drawn along such lines that embarrassing conditions may be avoided. In the Church of South India we are positively assured that the preponderant majority are loyal to their Constitution and to that faith which we love, "once for all delivered to the saints."

National Council Meets

continued from page 31

struction Loan Fund, authorized by the Council at its September meeting in Honolulu, is now ready for operation. The fund will make loans to dioceses and missionary districts for construction work in parishes and missions; the loans will be made against pledges held by the individual congregation, so that construction need not wait until the pledged money has been collected.

The National Council also heard statistics, based on a survey of the Church's twelve domestic missionary districts; authorized the making of a film on Liberia and one on Armed Forces work; and authorized the Presiding Bishop to appoint a committee to study the housing of the National Council's business operations.



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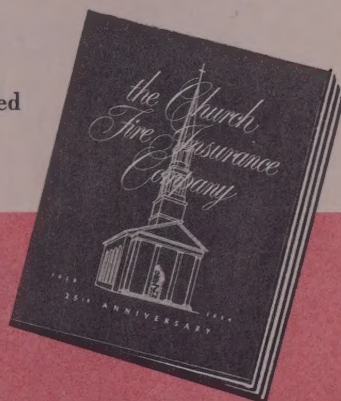


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